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## ➤GENERAL NOTES.◀

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“Lay thy hand under my thigh” (Gen. XXIV., 2).—I do not propose to determine whether the usage alluded to in this passage points to a phallus-worship or to a special sanctity of the organ of generation, resulting from the rite of circumcision, or whether this usage merely symbolizes an invocation to posterity, to guard the oath that has been offered, and to avenge it if violated. But I wish to point out that in Ur-Mughair, the place from which Abraham took his departure, as well as in other ruined towns of Chaldaea, *phalli* made of clay have been discovered with inscriptions of Uruk, of Nur-Rammân, and of Išmî-Dagan, etc. It should be observed that the inscription is always placed on the portion of the conical stone which extends as far as the *glans*, while the exposed *glans* on the other hand never exhibits an inscription. Also on the large conical stones, which were set up as frontier and boundary marks, the portion corresponding to the *glans* never bears an inscription. We have here merely religious and symbolic figured representations.—*Schrader in The Cuneiform Inscriptions and the Old Testament.*

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**The Serpent in the Cuneiform Inscriptions.**—We meet with the serpent in figured representations repeatedly, especially upon cylinders, and it assumes such a form that we can see that it has some religious and symbolic significance. But hitherto it has not been possible to say with any certainty what this significance more precisely is. It has not yet been proved whether, in the well-known representation on a cylinder (see Geo. Smith, *Chaldaean Genesis*, Germ. ed. p. 87), the snake, that is coiling upwards behind the woman who is seated, is the serpent that tempts man to sin, or whether this entire representation has any reference to the Fall (so Delitzsch *Parad.*, p. 90). Just as in this case we have two human beings (man and woman) seated and in like manner stretching forth their hands to the fruit—clusters of dates—hanging down on every side, so we find in a similar representation on the pages of Ménant, catalogue, etc., pl. III., No. 14, two persons standing one on either side of a palm quite naturally portrayed and each holding with one hand the stalk of a cluster of dates. In the latter case, however, there is no reason to suppose that there is any allusion to the story of the Fall; nor upon the cylinder above mentioned is there the slightest indicated reference to what constitutes the specific feature of that narrative—the presentation of the fruit by the woman to the man. We certainly have no right to assert that the Babylonians had no story of a Fall, although no written accounts bearing upon it have hitherto come to hand. We merely contend that it is not presupposed in the above figured representation.—*Schrader in The Cuneiform Inscriptions and the Old Testament.*

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**The Principle of Development and the Work of the Pre-Exilian Prophets.**—Those who are seeking to make everything clear on the principle of natural development have not only the anomaly of reforming kings without a standard of re-